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MORAL VALUES IN SECONDARY EDUCATION

A REPORT OF THE COMMISSION ON
THE REORGANIZATION OF SECOND-
ARY EDUCATION, APPOINTED BY THE
NATIONAL EDUCATION ASSOCIATION

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PREFACE.

At a meeting of the Reviewing Committee of the Commission on the Reorganization of Secondary Education held in Chicago in November, 1915, Dr. Henry Neumann, a member of the committee and a teacher in the Ethical Culture School, New York City, was requested to prepare a statement on Moral Values in Secondary Education. The statement prepared by Dr. Neumann was discussed at the meeting of the committee the following July. After revision it was submitted to all the members of the committee and has been approved by them. This approval does not commit every member individually to every statement and every implied educational doctrine, but does mean essential agreement as a committee with the general recommendations.

The purpose of this bulletin is to stimulate the thought of teachers in discovering their innumerable opportunities for quickening the conscience and clarifying the moral vision of their pupils. The attention of teachers is here directed also to the other reports of the commission, in which are elaborated many of the ideas presented in this report. No series of reports, however, could compass the rich opportunities of the secondary school for developing the ethical life of young people.

CLARENCE D. KINGSLEY,
Chairman of the Commission.

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¹ Deceased Sept. 4, 1917.

MORAL VALUES IN SECONDARY EDUCATION.

I. SUPREME IMPORTANCE OF THE MORAL AIMS IN AMERICAN EDUCATION.

To consider moral values in education is to fix attention upon what should be the paramount aim. A schooling that imparts knowledge or develops skill or cultivates tastes or intellectual aptitudes, fails of its supreme object if it leaves its beneficiaries no better morally. In all their relationships present and future, that is, as schoolmates, as friends, as members of a family, as workers in their special vocations, as Americans, as world citizens, the greatest need of our boys and girls is character, the habitual disposition to choose those modes of behavior that most do honor to human dignity. Not simply to learn to tell the truth or to respect property rights, but to realize in ever more vital ways that the worth of life consists in the endeavor to live out in every sphere of conduct the noblest of which one is capable—this it is which gives education its highest meaning.¹

Stated in terms of national service, the aim of the secondary school should be to equip our pupils as fully as possible with the habits, insights, and ideals that will enable them to make America more true to its best traditions and its best hopes. To strengthen what is most admirable in the American character and to add to it should be the goal toward which all the activities are pointed. Hence the best contribution that any school can offer is to enrich the understanding of what is required for right living together in a democracy, to encourage every disposition toward worthy initiative and cooperation, and to provide all opportunity for the practice through which these habits and attitudes are most surely ingrained. By a fortunate circumstance, leading features in our national life, such as our ideals of liberty and equality, and such traits as a distinct strain of chivalry link themselves naturally with tendencies especially active in young people during their years in the secondary

¹ Moral behavior, as here understood, is that which calls out in all concerned, in the agent himself as well as in the recipient and in all who are in any way involved, the best of which each is uniquely capable. Friendship, for example, is morally valuable to the extent that each of the friends stimulates the distinctive excellence of the other and thereby of himself; and since each can be his best only as he acts out his various relationships aright, in the home, the vocation, etc., where the same rule of reciprocal stimulation applies, it follows that the influence of friend upon friend thus reaches out into increasingly broader circles. For this conception and far much else here included the writer is indebted to Prof. Felix Adler.

school. This is peculiarly the time when they crave freedom, self-reliance, the chance to show what they can do by themselves; it is the time when they are notably conscious of a new personal worth, a quickened sense of justice, and a broadened desire to help their fellow beings. By seizing every occasion therefore to give these promptings their best nurture, the school accomplishes two purposes that coincide: It makes for a better America by helping its pupils to make themselves better persons.

How can this be achieved? It would be a mistake for the high school to place its main reliance upon any single method, as if character would be developed chiefly by imparting moral wisdom or even by instilling special habits or holding up lofty ideals. Intelligence, habits, ideals, all three, are required. Without habits, ideals degenerate into sentimentalism; without moral understanding and ideals, habit becomes dead routine incapable of growth into new and better ambitions. Any one of these without the other two would leave important aspects lacking.

II. [THE PROBLEM OF DISTINCT COURSES IN MORAL INSTRUCTION]

To meet this threefold requirement, is it desirable that in every high school at the present time the other activities should be supplemented by distinct courses in moral instruction? Teachers properly trained to conduct such courses are very few. Let us, therefore, consider the advantages of this method, the disadvantages, and the requirements for adopting it successfully.

In the hands of enthusiastic, well-trained teachers, courses of this kind may do much to expand and deepen the moral insight of young people, to promote a habit of moral thoughtfulness, and to elevate their purposes. [By providing place for this subject the school emphasizes the fact that it considers moral thinking sufficiently important to receive specific attention. Furthermore, by the allotment of a definite time the subject is insured against the neglect likely to attend a merely incidental treatment. There is also allowed a more complete consideration of duties than is possible when moral problems are discussed only as some special incident, such as a breach of discipline, a new school ordinance, or a celebration, brings the opportunity. For instance, many of the finer duties of home life would never be considered if the teacher were obliged to wait until some special occasion arises.]

Moreover, a distinct course offers greater chance than incidental instruction to develop the broad, far-reaching principles that growth in character requires. Particularly is this true in a democracy pledged to progress. If conduct is to be other than conventional morality, or slavish obedience to whatever happens to be the prevail-

ing code, surely there must be careful thinking upon underlying principles. Quiet, earnest reflection upon these principles at regular times under the guidance of the right kind of teacher is therefore a need of which the young people themselves may not be particularly conscious, but which, in these days of extremely hurried living, is important enough to deserve every encouragement.]

Before such courses are offered, however, it is essential to remember the following facts. When moral instruction is treated as a distinct subject, there is danger that the other moral opportunities of the school will be overlooked or slighted. It is easy to shift to the special teacher the burden of concern for character and to forget that every activity should be utilized to this end.

[A second danger is that the teacher will make this course an imitation of the usual courses in ethics offered in college. Such a method is fatal. High-school instruction in ethics should be as different from college work in ethical theory as nature study in the elementary school is from college biology, or as high-school English is from university courses in philology or literary history. Concrete problems of home, school, vocation, community, should be the topics; and generalizations or principles should be brought into consciousness only as they clarify such actual problems.] In the teaching of any subject it is always mischievous for the pupils to think that they have ideas when they have only words. The peril is gravest where the aim is daily right conduct.

It is evident, then, that courses of this nature make special demands. They call in the first place for genuine, eager interest on the part of the teacher. Lacking this, they become dry monologues or the perfunctory execution of so many items per period in a given syllabus. It is bad for pupils to dislike the reading of the best books because of poor teaching in literature. It is worse to have a similar dislike associated with ethical reflection.

In the second place the teacher must possess special knowledge and special skill. He should be familiar with the principles of ethics, with the classic literature on the subject, and with the history of ethical thinking and of moral evolution. It is especially needful that he be trained in the application of ethical principles to the concrete problems of present-day life. Since nothing is more disastrous in moral instruction than academic tediousness, it is here particularly that the teacher must possess that peculiar skill which can bring together the near and the remote, the immediately practical and the ideal, in ways interesting, dignified, and productive. Here, more perhaps than in the teaching of any other subject, are required

¹ For illustration of one type of method, see "Moral Instruction in the High School," by Frank C. Sharp, University of Wisconsin Bull. No. 303; High School Series, No. 7.

those special personal qualities by which the confidence of young people is won and retained. Among the temptations for the teacher to avoid are "gush," censoriousness, cheap familiarity for the sake of "getting down to their level," and the pedantry which emphasizes trivialities and forgets what boys and girls may reasonably be expected to outgrow of their own accord. Nowhere is there greater need for tact, for broad, human sympathy and for the example which speaks far more convincingly than the most effective word.

Where these requirements have been met, and where the other agencies of the school cooperate in the interests of the moral aim, the advantages of supplementing these agencies by scheduled moral instruction offset the objections commonly urged. The desirability, therefore, of introducing such courses into any given school will depend upon the special conditions in that school.

Whatever conclusion may be reached regarding the desirability of a distinct course in moral instruction in any given school, it is clear that the subjects taught, the teaching methods, the spirit of the classroom and of the school, all the activities both in the regular day's work and after school hours, can be employed to widen and deepen the pupils' understanding of right living, to encourage a genuine, abiding love of the finer modes of behavior, and to form right habits. How can this be accomplished?

III. MORAL VALUES IN PUPIL ACTIVITIES.

First in importance as a moral agency should be placed the actual performances of the pupils themselves. It is one thing to hear right conduct praised or see it exemplified; it is quite another and more necessary thing for the boys and girls themselves to do the acts. Character is essentially a matter of action, the habitual performance of certain kinds of deeds rather than others; and the only genuine way of learning how to do these deeds is to do them, just as tennis is learned only by playing it. Nobody really understands what "responsibility" means until he has been intrusted with a task that has succeeded or has failed because of him. So with respect to "service," "generosity," and all the possible terms of the moral vocabulary; any genuine comprehension of them, as Aristotle pointed out, requires practice in the deeds themselves first.

The better schooling of our times has seized upon the fact, not only that this practice must come first in the order of learning, but that pupils take to activity so much more readily than they do to the relatively passive business of listening or reading. They are eager to engage in athletics, to run a school paper, to dance, to act plays, to build, to do dozens of things that merely sitting at a desk, studying and reciting, will never permit. One of the richest veins in all

education has been tapped in recent years by turning these energies to account. Instead of frowning, as in older days, upon the desire of the young to act upon their own initiative, we have learned that only upon these very interests can be laid the surest basis for healthy growth.

It follows, therefore, that if the school is to help its pupils to live later the kind of lives which membership in the American democracy requires, provision must be made for them to live such lives in school years. Those ideals of a nobler human order will mean most to them which they have actually attempted to put into practice themselves. As Dr. Felix Adler once put it:

With progress toward moral personality as the aim, the life of the school should anticipate the organization of all society along ethical lines by creating in the minds of the pupils the picture of such a society. From that life they are to catch the ideal which it is intended to symbolize.

In the light of this viewpoint, consider to what a slight extent the more generous impulses can be developed by the kind of school procedure which ordinarily prevails. In too many schools the aim encouraged by the actual conduct of the work is of the type which lays major stress upon "looking out all the time for number one." For instance, is not prompting in recitation too often punished without a thought that back of this offense is a kindly desire, which, instead of being thwarted, should rather be encouraged to express itself in some form of genuine helpfulness?

This is not to imply that any less training is needed in self-reliance, honesty, perseverance, obedience to authorities, respect for the rights of others. These still remain fundamental. But we have been obliged at last to recognize that equally necessary to preparation for democratic life is practice in worthy cooperation and worthy initiative. We have learned that there is something woefully lacking in a citizenship which does no more than obey the law and refrain from infringement upon the rights of neighbors. We can no longer conceive of democracy as mainly a matter of everyone for himself within the limits of the law. That conception is still too common. It is symbolized, as Dr. Dewey has pointed out, by the very equipment of the ordinary classroom. Each pupil sits by himself at a desk, which is fastened irremovably to its place. Each occupies his own little island, from which as a general rule communication with other islands is forbidden. This rigid separation typifies the importance attached to the virtues of noninterference. The class acts as a group only in obedience to orders from headquarters.

Such a method overlooks two weighty considerations: In the first place, while even a democracy must obey orders, the rules are not decreed by an autocrat; they are willed by the group itself. Re-

sponsibility for the success or failure in the execution rests with those who not only obey the orders but make them. This is true of more than the administration of school routine. A school magazine, for instance, is in this sense a democratic institution to the extent that the students themselves initiate and run it. It chooses its own policies and selects its own managers to carry them out. It is not democratic when outside pressure, like that of the teachers, is necessary to keep it up.

Secondly, the members of a democracy must be animated by the spirit of cooperation, a spirit more constructive than merely refraining from interference, the spirit of freely working together for the positive good of the whole. Initiative is encouraged in order that better contributions may be offered to the common task. In short, in a democracy ethically motivated, everyone does his bit in behalf of worthy enterprises which he has helped to will into existence.

This conception, we repeat, is a special need in the America of to-day and to-morrow. The old rule of "each for himself without infringement" has proved a sadly unserviceable tool for our changed and changing social order. Not only has it encouraged an irresponsibility which opened the door wide to downright political corruption; it has blinded us as a people to the shame of widespread poverty, disease, ignorance, vice, and general inefficiency in huge masses of our population. The war has at last brought home to us the failure of our individualistic methods to solve the problems which call for collective action. We may be certain that the years ahead will hear an increasing emphasis upon the note of essentially cooperative enterprise. We shall be challenged as a nation to prove that efficiency is no monopoly of autocratic governments, but that self-governing democracies too can learn to work together effectively. Our newly reanimated pride in our country should therefore spur us to fresh concern for the type of personal character which democratic living is especially commissioned to promote.

Now, it is too much to expect school life to exhibit the perfect working of a democracy conceived in these terms. In the matter of freedom, for example, it would be unreasonable to permit inexperienced children to enjoy the liberties which only mature persons can manage. But the principles of initiative and cooperation are capable of being put into practice in many ways indeed that high-school pupils can well employ. We want school life to be organized around the idea, not that each student is to do his utmost to get a better mark than his neighbor, but that all are expected to make a free offering of their best to the progress of the class and the school as a whole and through these, of the larger community. Bearing this in mind, let us consider a few typical instances of the resources at our command.

Give the pupils every possible chance to participate in the management of the school life. Compare, for example, two types of assembly. In the old-fashioned school the pupils gathered to sing a song or two, to hear the principal read from the Bible, to listen to an address from the principal or a visitor, and to hear individual "star" pupils, selected by the teacher, "speak pieces," likewise selected from above. Except for the singing there was no cooperation on the part of individuals or groups. The management being in the hands of the teachers, there was little or no chance for initiative on the part of the pupils. In the main, the chief motive to which appeal was made was the desire for individual distinction, a motive at best inadequate, since only the few had a chance to shine as elocutionists.

To-day the better type of assembly is run by the pupils. Its success depends not on the execution of a teacher's decisions by a few, but on the voluntary cooperation of all. Working with a faculty adviser, they select the program and the ones who are to carry it out. It is a striking fact that where this is the case, their choice so frequently takes the form of a dramatic offering. The reasons we need not stop to analyze. The significant thing is the opportunity here afforded for the interplay of initiative, responsibility, and the spirit of teamwork. A class responsible, let us say, for a dramatic performance as the chief item on the program of a given date, is at once put to it as a group to do its best. It knows from experience what it means for auditors to be bored by a play poorly chosen or poorly acted. Realizing that the success or the failure depends chiefly upon itself, it feels a real obligation to select wisely. It must therefore encourage every individual in its membership to help the enterprise along. He must do his share to choose the right play, to pick the most competent performers, to act his own part well (even though he would have preferred the leading rôle), to assist in making stage properties, and in general to express and to stimulate the team spirit without which the undertaking is bound to fail.

This is the point of view for all the activities of the school. Hence the value of pupil self-government wherever such a scheme represents a genuine cooperation among the pupils themselves and between the pupils and the teachers. The latter are not at all to abrogate their functions. The main point is the intelligent sharing by the pupils themselves in the responsibilities of their own school community. For their period of life, the school is or should be the special field for their activities as citizens. The proper performance of these activities now is the best preparation for the civic duties of the years to follow.

Hence it is important that pupils learn from experience that, among other things, the law of the school is aimed at their best in-

terest. This they do see most readily when their social consciousness is enlisted to help frame and enforce the regulations under which they are to live. Thus in one of our high schools a valuable result was reaped from an experiment in leaving the care of the study periods to the pupils without supervision by the teachers. The scheme worked badly; and at the end of the year, the faculty voted its abandonment. The situation was saved, however, by the student council. It requested that the plan be given another trial. It saw that the matter was discussed earnestly in all the classes, proposed certain modifications and pledged the student body to faithful performance. The pledge was kept, and at the present time there is little likelihood of a return to the old system.

The thing of special value in affairs of this kind is the first-hand experience of the students in meeting the problems of their own corporate life. They appreciate more readily that their school is a community with certain functions to perform for the good of the entire membership, i. e., that it must safeguard the health of its members, protect them against injury from the indifferent or ill-disposed, bring the weakest up to standard in intelligence, refinement, and moral character, and encourage all to reach new and higher levels. These are the tasks of the adult citizenship into which they are later to enter. They learn, and perhaps nothing else can teach them so well, what these tasks require in the way of free and generous cooperation. How much their understanding of certain fundamental problems of democracy is furthered may be gathered from the following testimony. One student writes:

Whether the system of unsupervised study periods works or not depends upon each member of the group. Some are unable to control themselves. They make the plan fail since the teacher must again be placed in charge. Such a backward step usually takes several months to regain. On the other hand, some study periods of this kind may be carried on very successfully if there are present enough of the older students who can practice self-control and are not afraid to take it upon themselves to remonstrate with the younger and more unruly pupils.

Another student writes:

Give us a chance to do something on our own responsibility. The academic part of school life offers little field for such training. Perhaps we are too young to realize the importance of what we ought to be learning. But if we were given complete control of such matters as study periods, athletics, assemblies, and social functions, even if mistakes were made, it would not be a very serious matter. But I doubt if many mistakes would be made, as even the most scatter-brained, frivolous people at our age turn out best when given responsible positions.

The great trouble with the so-called self-government at our schools is that the faculty doesn't seem to trust us. That is why there is so little interest among the pupils at large. They feel that the student board is a mere figure-head. No one will ever be interested in anything unless made to feel that the movement or institution needs his help.

These declarations convey their own comment. They indicate incidentally the important educative influence of the pupils upon one another. That "even the scatter-brained, frivolous members turn out best when given responsible positions" is undoubtedly due not only to their sincere interest in the tasks thus intrusted to them, but to their being held to account by those whose favorable judgment they genuinely respect, namely, their own peers. A lad who for one reason or another can escape with a passing mark from his teacher in English or history knows that bluff will not succeed with his comrades. For a game lost through his negligence, or for a performance or an outing spoiled by his poor conduct, he is certain to hear from his peers with a sharpness that carries home. The same is true of more than reproof. How frequently does it happen that young people will take from other students advice that they reject when it comes from the more or less uncongenial world represented by the faculty! Hence the wisdom of enlisting in the school management the active interest of those to whom the other pupils look up. Democracy rests upon public opinion. The soundest public opinion is generated where the best leaders receive the amplest encouragement.

In some schools the chance for these new expressions is offered even in connection with what has always seemed to be peculiarly and exclusively the concern of the teacher, namely, the choice of topics for study and the conduct of the recitation. Just as a group will make itself responsible for selecting a play and presenting it, so in connection with the regular work in history or in science, let us say, for example, a group will select some topic for investigation and hold itself responsible for teaching the results to the rest of the class. For illustration consult Scott's Social Education and Johnston's Modern High School, chapter 4.¹

All encouragement should be given to cooperative enterprises in aid of philanthropies and other forms of civic welfare. No one can fail to appreciate the moral value of these activities after seeing a class go through all the steps involved in an undertaking such as the following: A class which had become interested in the problem of a poor family decided that the best help it could give was to raise money to enable the daughter to take a two-year course at a technical school instead of going to work at once. The value of what was taught by this discussion alone is apparent. Then came the consideration of ways and means, candy sales, dramatic performance, and so on. The problem enlisted the participation of every member of the class in one committee or another. From the beginning to the final handing over of the money to the settlement worker in

¹ In this chapter see especially p. 260, on helping backward pupils.

charge, no one was without some responsibility to his class for a project which that class as a whole had voted.

Last summer the pupils of the Ethical Culture School cultivated 8 acres of land on a farm near New York City. The report in the school paper, after mentioning items like the 52,000 ears of corn, the several thousand quarts of beans, etc., which were raised and canned or sold outright, says:

What was most encouraging, however, was the way in which the spirit of cooperation was shown. The whole project was in itself one of cooperation with the Government, to swell the food supply this winter. Our work was done by various squads, and our entertainments were provided by various committees. The way the boys in the fields and the girls in the house divided the labor efficiently and fairly proved that cooperative schemes were not merely ideal, but also practicable.

Our experience on the farm this summer has been one we shall not easily forget. We have had a very jolly time, we have been able to help our country along lines for which we were best fitted, and we have gained a knowledge of the true worth of cooperation, which is of inestimable value to us. * * * When the actual time to leave came, we felt a bit sorry, but in other ways happy. We have had a fine vacation, a vacation which was well spent. It makes us feel so much better to know that we have actually produced something for the common good; that what we have produced means something; that it counts. * * * We have worked for a good and practical end, and in doing that we have each learned precious lessons in living together, in working together, in laughing together, and in facing certain problems together.

Another illustration: In a small western town a class in civics came to the conclusion that there was need for improvement in the community. It arranged a series of public meetings, invited parents to attend and experts to deliver addresses. As an outcome it helped to secure, among other results, the establishment of a system of garbage collection for the town, the employment of a municipal nurse, and the establishment of a bathing beach with bathhouses for the public use. Even if every school can not teach citizenship by such immediate practice as this, the principle can be applied to local conditions in a variety of ways. The chief value consists in learning how to work for worthy social ends through voluntary cooperation.

Let it be repeated, however, that the way to cultivate the spirit of service is to begin with rendering service to one's own immediate community. Hence the desirability of membership in the school orchestra or glee club, of running the school paper, managing the school bank, assisting backward pupils, supplying stage carpentry, making bookshelves, umbrella stands, waste-paper baskets, flower boxes, apparatus for the laboratories, or repairing school furniture.

Nor should it be overlooked that services of this kind draw the pupils more closely to their school. It is a matter of familiar observation that people are apt to become more firmly attached to an

institution by reason of what they themselves do for it than by virtue of what it does for them. Young people who have helped to build a school playground or prepare a school garden are much more likely to keep the grounds in good shape than those who come into a place where everything has been made ready for them beforehand. Like adults they cherish that to which they have given themselves. The experiences related by Booker T. Washington in "Working with the Hands," have been proved true elsewhere; to care for your community, perform a voluntary service for it.

An illustration of what can be done in this direction in urban high schools is contained in the following report of the manner in which the new pupils were registered in the Washington Irving High School in New York. As the girls from the elementary school entered—

They were met at the door by a reception committee of pupils who made them feel perfectly at home and showed them just what to do. Each member escorted a new girl to the registration table where 26 young ladies recorded the entrants.

One whose last name began with K formed in line with the others under the placard K, or if her name was Robinson, she walked over to the girl under the sign R and told her all about herself. After she had registered, she found at her side a delightful, chatty girl, who treated her as if she had known her all her life. This girl took her through the building and showed her all about her alma mater to be. She asked her what she was particularly interested in. Did she like debating or music? Well, then she must be sure to join the musical and debating clubs. And she took her over and introduced her to the presidents of these organizations.

All this time she had not met a single teacher, nor had she received a single order or command. She had simply been welcomed to her future alma mater by her equals, who were glad that she had come, and who hoped that she would remain to honor the school, to educate herself in the finest sense, and to form lifelong friendships begun already on her first day.

More than 1,300 applications for admission were received. The chairman of the ushers saw that every girl was taken care of and she seemed to be in a dozen places at once, always pleasant and hospitably smiling. The principal walked about the school delighted. He knew that the impression these hundreds of girls were getting on their first day would abide and would strongly initiate an attitude of cheerfulness and courtesy throughout the school life. "How much better is this," said he, "than having the new girls met by a corps of teachers tired out with writing down names. Listen: Did you hear that?" He was standing near the main entrance of the school, and a "Glad to meet you" rang out clear and hearty.

"Glad to meet you," the principal repeated. "Why, if the teachers were driving away at writing down name after name would they have time for a greeting like that? Would they feel like giving a handshake and a smile? People are wondering why so many youngsters run away from school or get working papers as soon as they are of age. Why don't they stop to think a minute and consider the spirit in the usual schools? Nobody smiles, nobody has time for courtesy, nobody tries to make the boy or girl feel at home. Everybody has something to growl about, to demand, to enforce. If you go to a restaurant or a theater, they don't try to order you about or to punish you. They try to make

you feel at ease. They want you to come again. If the schools tried this method, the number of pupils who leave before they finish their course would decrease as by miracle.

Note the importance of what those pupils received who contributed their assistance. It is true that only a small number out of the entire student body enjoyed this particular opportunity. The principle, nevertheless, remains fruitful, and it is no exaggeration to say that the greatest step forward in the pedagogy of character building will be taken by those schools that find methods of enlisting every one of their students in activities of cooperative service.

IV. THE IMPORTANCE OF INTERPRETING EXPERIENCE AND SUGGESTING NEW IDEALS.

In reacting to-day against formal teaching and in emphasizing the need of learning by experience, there is danger of going to the extreme of relying exclusively upon the latter resource. How essential it is for the pupils actually to live out for themselves the principles of right conduct we have here attempted to enforce. But it needs also to be urged that for our boys and girls, to live through certain experiences is not enough. What is most valuable in these experiences must be interpreted to them; the social and ethical implications must somewhere and at some time be lifted very definitely into conscious understanding and volition.¹

To appreciate how futile it is to trust "experience" alone to improve character we need only note how often it happens, for instance, that boys get from their athletic experience little other than a certain coarsening of their moral fiber.

To get the most out of an "experience" there must be more or less understanding of its better possibilities. A boy who is disgruntled because he thinks he is a good pitcher but is obliged to play center field may be forced by his comrades to do his allotted share in the work of his team, and thus, according to some teachers, be educated into obedience to a group will. The simple fact remains, nevertheless, that this experience is of no value unless its ethical significance is grasped. Left to himself, the lad may get no more out of the situation than a mood of ugliness. Far from being "socialized," he may feel nothing but antisocial emotions. A word or two of interpretation may do much, however, to send the boy back to his undesired post with a clearer notion of responsibility and a helpful resolve to live up to it. A member of one of the writer's classes told of a pupil who had received help in a situation of this sort. Disliking his position on the school team, the lad had resigned,

¹ Among the good results that have come from the "formal-discipline" controversy has been the freshened conviction that returns in character building can not be expected to occur automatically and inevitably from training in certain given habits like accuracy, perseverance, etc. Shopwork, for instance, by requiring faithful craftsmanship would seem to offer unique occasion for the pupil to become acquainted with standards of honest achievement. We may be sure, however, that unless this ideal is brought specifically to his attention, taken to heart as an ideal, and reinforced by teaching outside the work-shop, there is less likelihood of his deriving this profit from his hours at the bench.

against the protests of his fellow athletes. A month later he was allowed to play a leading rôle in a performance of "Julius Caesar," where he acquitted himself with all credit. His teacher thereupon reminded him of the part contributed to his success by the obscure but none the less important efforts of the other actors. The boy was ashamed and saw his selfishness in its true light. Whatever the experience, it counts for most when its fuller implications are thus comprehended; and here the clearer and wider insight of the teacher may render valuable aid.¹

Even at its best a group activity can do no more than adjust the participants to the ethical standards of that group, whereas moral education, especially for pupils in their teens, should aim rather at the creation of constantly higher levels of right relationship. Every teacher knows how a group can often be led to raise its moral level by suggestions from the teacher to the leading spirits, who thereupon win the others over. Consider, for example, the success of some schools in getting the code of the honor system to displace the pupils' own code in which cheating is regarded as clever. What moral instruction does is to attempt more systematically to secure these better interpretations of experience and to suggest opportunities for experiences still worthier. For a school to forget this need for increasingly finer codes is to be untrue to its function as an agency of progress.

By interpreting experiences, then, we mean something more and other than offering boys a list of reasons why, for example, they should play their games fairly. We have in mind rather the attempt to create a background of vivid ideals for the whole of life. For instance, it is not sufficient that the pupil be indignant at a wrong which he himself has suffered from unfair play. His experience should be made to contribute to a conception of manhood that will feel scorn for meanness and injustice in any form; and, best of all, it should help him shape for himself a life plan wherein a readiness to champion just causes is a leading principle.

Ethical interpretation, in short, may be regarded as a necessary bridge between two sets of experiences; that is, between the conduct already performed and the better sort which is yet to be practiced. If this seems to be imposing adult conceptions upon minds too young, let us remember that if these higher standards are not field up in the years of adolescence, there is that much less chance of their being accepted later when the character has grown more fixed. It is an unwarranted extreme to maintain that every ideal presented to young people must be capable of immediate translation into action. Like childhood dreams of a distinguished career, many a vision cherished in youth is no less precious for being obliged to wait long indeed for the chance to be put into practice.

¹ Henry Neumann: "Some Misconception of Moral Education," *International Journal of Ethics*, April, 1912. Also in "Second International Moral Education Congress—Papers Contributed by American Writers," 2 West Sixty-fourth Street, New York.

That the ideals suggested in school will fail to take hold in numberless instances is to be expected. Aside from the fact that a truly scientific psychology of character is still scarcely in its infancy, we must reckon with the circumstance that the best efforts of the school are constantly handicapped by the lower tone of the environment outside. Surely, however, this is no reason for abandoning the attempt to establish the worthier standards by every method at our disposal.

Much of the controversy over this problem would disappear if we remembered that we are not confronted with a choice between experience on the one hand and interpretation on the other. If the error of the past has been to rely upon formal teaching, it is no solution to turn now exclusively to another one-sided method. The remedy would seem to lie in getting the most out of every resource available.

What are these resources? We have already considered the social activities and the problem of scheduled moral instruction. Let us turn next to the rich possibilities in the various daily studies.

V. ETHICAL VALUES IN THE VARIOUS STUDIES.

The value of any of the subjects in the curriculum is measured by the importance of the help it offers the pupil in meeting his many life problems. It devolves upon the teacher, therefore, to make each subject yield its utmost in the way of moral inspiration and better understanding of what right living signifies. A wealth of opportunity is opened in this direction when once we conceive right living in the broad sense assumed by this report. It is not at all necessary that a "moral" be tagged to every lesson. The point is simply that wherever the day's work offers the chance to create a new ideal or put new meaning into an old one, or to broaden or deepen the student's understanding of human excellence, the chance should be utilized with every confidence that the time thus spent is eminently worth while.

1. SOCIAL STUDIES.

Dealing as they do so pointedly with the relationships of individuals and of classes, nations, and other groups, such studies as history, geography, civics, and economics present the teacher with unique occasion to clarify his pupils' comprehension of moral right and wrong.

In grades 10, 11, and 12 these subjects can be so taught as to bring home certain large conceptions like that of social heredity, i. e., the truth that the acts of one generation bear fruit for good or ill in the lives of the generations that follow. For instance, when a ship landed in Jamestown in 1619 with a cargo of slaves, the consequences of that act appeared over 200 years later in all the tragedies

of the Civil War. Our pupils will be better citizens if they form the habit of forecasting the effect likely to be produced upon future generations by what society is doing or failing to do at the present time.

A second conception of this kind is that of social progress. Too frequent an obstacle to social advance is the inability of great masses of people to understand that prevailing practices, in spite of their long and apparently secure intrenchment, should and can be changed for the better. One of the aims of history teaching should be to show how man has improved upon his customs and institutions, and to encourage the conviction that further change is still desirable and possible. As Prof. Robinson says in *The New History*, there is every need to throw the weight of our influence on the side of the new truth which has not yet won recognition rather than on the side of what is already well established:

At every crossing on the road that leads to the future, each progressive spirit is opposed by a thousand men appointed to guard the past. Let us have no fear lest the fairest towers of former days be sufficiently defended. The least that the most trained among us can do is not to add to the immense weight which nature drags along.

Care must be exercised, however, to keep young people from minimizing the good even in institutions which need reconstruction. The first essential to making the environment over for the better is a genuine appreciation of what still deserves to be honored. In this connection pupils should be reminded how largely to-day's advance over the past is due to the very labors of which they may now be tempted to think lightly. For example, we know vastly more about America to-day than Columbus knew, but only because of what he achieved. "A dwarf perched upon the shoulders of a giant" sees farther than the giant does; but he should remember why.

The social studies present an opportunity for the teacher to clarify those misused terms "liberty" and "equality." There is a better reason for prizing American freedom than the fact that it permits one to do as he pleases within the limits of noninterference with others. On moral grounds, freedom is the opportunity to express what in each human being is best. Our political liberty, therefore, is to be cherished for the opportunity which it affords the humblest citizen not to do as he chooses, but to share to the full extent of his unique powers in the common responsibility for the improvement of American life. Emphasis should be placed upon the desire to participate in common duties rather than upon the enjoyment of privileges. The hope of the recent revolution in Russia is that talented men and women, instead of being sent to Siberia as heretofore, may now be encouraged when they offer their gifts to their country. Political freedom is to be prized for providing such a chance. This is

the reason why voluntary group activities on the part of the pupils afford such excellent preparation for citizenship. The idea to be stressed in these group undertakings is the advantage of participating voluntarily in the common responsibility.

The subject of equality may be treated in like manner. Americans are far from equal in intelligence, character, and power. Here is an excellent occasion to discuss with the pupils the moral basis of respect and superiority. Men are morally equal in the sense that each is presumed to be capable of appreciating his duties and of trying to live up to them. The most unlettered man is dignified by the fact that he possesses this mark of what is essentially human. Freedom and equality, therefore, are tributes to the dignity suggested by men's possibilities, not by their actual accomplishments. If the right to vote rested upon perfect fitness for civic responsibility, which of us would be wise enough and good enough to merit the franchise? Equality assumes that each can try to be his best. Since this best varies, however, with the individual, political equality should be regarded as a means of permitting the valuable inequalities to make their contribution. Expertness should not be suppressed, or handicapped by caste restrictions of any kind whatsoever.

With this conception of freedom and equality must go a corresponding respect for superiority, that is, for superior ability not chiefly in money-making, but in artistic, scientific, philosophical, political, and moral achievement. America should disprove the statement that democracy levels downward.

Democracy also requires ethical attitudes toward the relatively undeveloped. The idea is that the undeveloped are to be respected for their potential excellence and that the highest obligation of the more privileged is to give the handicapped the utmost encouragement and help to develop their own unique best.

Other instances might be mentioned to illustrate how the teacher may enlighten the moral judgment of his pupils. Back of the laws of every State lie certain moral convictions based upon the experience of generations; and these convictions, such as respect for fundamental human rights, should be interpreted. Elsewhere in this report reference is made to the opportunities for pupils to learn truths of civic relationship by practice.¹

The present world crisis suggests another occasion presented by the social studies, the chance to enter into a sympathetic apprecia-

¹ See p. 18. Consider, for example, the insight into a necessary field of civic enterprise which one class obtained by discussing the problem of how it could best help a family threatened with incipient tuberculosis. Before it voted to make itself responsible for the sending of a quart of milk every day and to urge another class to provide a daily supply of eggs, it learned many things about the reasons for this particular case of distress, and the need, among others, of a public nurse to follow up the required care.

tion of national ideals other than our own. A broad respect for peoples who are different from us is by no means incompatible with a fervent love of America. On the contrary, American patriotism can be purified of its baser elements only by the attempt to understand and respect nationalities unlike ourselves. Respect for likeness is relatively easy; respect for diversity is harder; but for that reason it needs special emphasis in the school. This is particularly necessary, since the old preponderance of a single racial stock in our country no longer exists. We should utilize to the utmost the values in this diversity. At the present time even the various native types, such as the New Englander, the southerner, the westerner, can hardly be said to respect their different points of view as much as they should.

In grades 7, 8, and 9 the conceptions just mentioned can scarcely be developed as fully as in the later grades; yet the right kind of teacher can introduce pupils even of 12 or 13 years of age to something of the point of view herein suggested, and, as with the older pupils, connect that point of view with the problems of their own group life in home, school, and community. For instance, one of the most important lessons in citizenship can be learned in the home by trying to get on properly with uncongenial brothers and sisters.

At no time in the secondary school ought the opportunity be overlooked for character building through the inspiration afforded by the study of great lives. Nor should the admiration of the pupils be confined to the heroes of their own country. How many have any real sense that Washington was not the only liberator in the world? They should be introduced to what is ennobling in the lives of men and women in other lands, e. g., William the Silent, St. Francis of Assisi, Hugo Grotius, the brothers Grimm, Sir Philip Sidney, Sir Thomas More, Florence Nightingale, Louis Pasteur—the field of stimulating biography is rich.

At every stage much can be accomplished by discussing the moral bearings of the facts about group life with which history is essentially concerned.

It is not kings and dynasties, campaigns and statutes, that we have to study primarily, but problems; and problems are history in the making. Unless the historian can find the moral problem in the event of the past, he is dealing only with dry bones.¹

In other words, since people are obliged in every age to learn how to live together, history can be made one of the most fruitful subjects in the school when this point of view is applied to problems such

¹ David S. Mussey: "Ethical Values in History." Second International Moral Education Congress—Papers Contributed by American Writers, p. 109. (published by American Ethical Union, 2 West Sixty-fourth Street, New York).

as the following: Ways of earning a living; social classes, their conflicts and adjustments; attitudes toward those who differ—tolerance, intolerance, democratic appreciation, and encouragement; patriotism and changes in the conception of loyalty; science and its relation to health, industry, transportation, social intercourse; war and peace; education; recreation; changing moral standards. The chief value of any such study should be the light that it throws upon similar problems in present life.

The most scrupulous care is needed, however, to guard against pointing a moral by presenting as fact what sound scholarship in history will not warrant. Care is also required lest pupils get false views about heroes and the common people. To make history a matter of "the biographies of great men" is one fallacy; to put all the emphasis upon mass action and slight the contribution of leadership is another. It is likewise fallacious to overemphasize the economic interpretation and minimize the force of ideals.

2. LITERATURE.

Literature is especially rich in ethical values. Whatever else a literary work may be, it is essentially an attempt to offer an interpretation of life. Shakespeare never intended his plays to serve as material for school examinations. He tried to interest his audiences in the attempts of a Brutus, a Macbeth, a Hamlet to work out certain big life problems; and he outdid his fellow dramatists because he accomplished this task with keener insight and greater artistic skill. The cue for the teacher, therefore, is to help his pupils evaluate life's aims more soundly because of the truths which the author has made more striking and more clear.

This does not at all require that the literature period be given solely to discussion of moral questions. The literary work should first and last be enjoyed in the spirit that sends an adult to the theater or to a novel by a favorite author for an evening's recreation. The characters may be never so fine, the sentiments never so exalted and valuable; but unless the pupils are really stirred, whatever moral stimulus the poem or story can afford will fail of its object. To become moving forces in their lives, the high behaviors with which literature deals must genuinely be admired and the low behaviors must genuinely be condemned by the young people themselves. Therefore, in teaching a literary work, it is of primary importance that what the pupils read is first enjoyed. One of the surest means to this object is to introduce a new work by the most

¹ Is not something lacking in our conception of history teaching when pupils are graduated from American high schools without the slightest acquaintance with the labors of men like Horace Mann in behalf of public education?

expressive reading of which the teacher is capable. Where this is done, it frequently happens that he need do little or nothing more to make the literature period ethically productive; the womanly dignity of Ellen Douglas, the chivalry of Gareth, the modesty of Hervé Riel, carry their own appeal.

Where further help from the teacher is needed, it may take such form as the following. The pupils may be led to reflect and report upon such problems as these: Why do we admire Brutus in spite of his failure more than Mark Antony, the successful? Why do Dr. Hudson and other critics think that in *The Merchant of Venice* Shakespeare shows the degrading effect of persecution upon both Shylock and his tormentors? Or the discussion might institute a comparison between the influence of Lady Macbeth upon her husband and the power for good exerted, for example, by the wife of Wendell Phillips. Or the pupils might be asked to consider how far America lives up to the ideals of Burns's *A Man's a Man for A' That*.

In general the literature period can be employed to extend and to clarify the thinking of the pupils about right living along such lines as these: What objects in life are most worth while? What are the soundest standards of success and failure? What are the consequences, in our own lives and in those of others, which reach beyond the obvious, immediate end of our endeavors? What are the personal difficulties in the way of the noblest behaviors? How can these obstacles be overcome? In short, whether by interpreting the meaning of a passage or scene or by comparing characters or by stating as clearly as possible the truths which the book illuminates, the teacher should connect the literature with the lives of the pupils, remembering that the essential function of literature is to clarify and enrich the understanding of life. Not simply to assist them in forming their own judgments upon books which they will read later is the goal, but to help them reach sound conceptions of the best aims for their own lives, and here no greater help can be offered our pupils than to consider with them the truth or untruth in the interpretations of life presented in the objects of their study.

As in other subjects, precious material for character building is found in biographies.¹

Humor in the school no longer needs apology. The contribution of laughter to health of spirit is beyond all question. The teaching of literature can be specially helpful in refining the sense of humor by cultivating taste for fun of the cleaner, kindlier, subtler sort.

See also section 8 Art Studies.

¹ See p. 28, first paragraph under Natural Sciences.

3. FOREIGN LANGUAGES.

The study of foreign languages gives the opportunity to enter appreciately into the lives and aspirations of people who are unlike us. It is not sufficient, as has been said, that we respect foreign nationalities simply for their points of likeness to ourselves. Each nation has its unique contributions to make toward perfecting the general type. Respect for others, therefore, on the ground of their very difference from ourselves is quite as essential as the recognition of broad underlying similarities.

In the daily exercises in translation much should be made of the responsibility for reporting correctly what another person says or writes. It ought to be easy to make pupils see the mischief in loose or inaccurate reproduction of the statements of other persons, e. g., gossip, rumor, or distorted versions of the truth. The lessons in translation should remind the pupils of the need of rendering accurately not simply the letter of another's utterance, but the spirit.

For further values, see section 2, Literature.

4. ENGLISH COMPOSITION.

The chief aim of composition work is the efficient imparting of ideas to others. From this point of view pupils should be held to the essential consideration that to convey ideas or truths to others it is necessary first to be honest with one's self, to realize the gaps in one's own information and the need of further study to acquire the necessary knowledge. Consciousness of one's own ignorance and an open mind are essentials of character no less than of ability to write or speak effectively.

Success in composition work requires the pupil to take the point of view of others. More is exacted than that he himself be convinced of the truth which he wishes to convey. His object is to impart that truth to others. Hence he needs that training in imagination which will enable him to look at things through the eyes of other people.

Much can be done through themes that especially challenge ethical thinking. For example, a composition on "The Most Disagreeable Occupation I Know" can be used as the starting point for many a helpful train of thought in personal and social ethics.

We need higher standards of debate than those ordinarily prevalent. There is moral danger when young people are more eager to win a victory in debate than to achieve the right object, a clarification of the truth. So common is this mistaken attitude that it may often be advisable to let the work in oral composition take the form of discussion rather than formal debate.¹

¹ See Johnston: "The Modern High School," pp. 470 et seq.

5. HOUSEHOLD ARTS.

Morally important as it always is to learn to do one's work well, it is especially so in homemaking. So greatly does human welfare, in every sense from the lowest to the highest, depend upon the efficiency and the moral atmosphere of the home that special attention to its many problems is of the highest necessity. Under our present economic life, the maker of a home needs a more extended training than in former times; she needs an insight into problems of to-day and a command of the best methods available through modern science.

The paramount concern of a good home should be the personality which it is to develop in all its members. A home is something more than a place for the rearing of the young. Therefore, physical well-being, comfort, refinements, beauty should all be valued in the light of their contribution to growth of character in both the parents and the children.

In this regard it is worth noting that the housekeeper who employs labor can be helped into a better relationship toward her employees by first-hand knowledge of what their work necessitates. She is immeasurably more fitted to appreciate their service if she herself has done housework; she is more likely to want her children also to show such comprehension. Besides, much friction can be avoided and the general tone of the home raised by sensible management of its numerous tasks. There are many households which still need the shrewd advice offered in that picture of the De Coverley home where Sir Roger's wise economies "made his mind untroubled and consequently unapt to vent peevish expressions or give passionate or inconsistent orders to those about him."

The following suggestions will indicate how a course in household arts can be made rich in content of distinct ethical value:

The home in history.—Study the functions of the home in the progress of mankind. Compare the home with even the best-equipped orphan asylum in the matter of developing individual aptitudes. The teacher has an excellent chance to introduce the older pupils to sound ideals of marriage by emphasizing the fact that the joint care of their children is the best means for father and mother both to develop their own personalities.

Social forces affecting the home.—Consider how home life is affected for better or worse by urbanization, commercialized recreation, etc.

The responsibility of the consumer.—The eagerness to follow any fashion so long as it is new plays a part in the dislocation of indus-

¹On this topic the teacher will find much that is useful for her own guidance in Goodell's "The Family as a Social and Educational Institution" (Macmillan).

try, helps to create seasons of unemployment, and encourages the making of commodities which wear out quickly. The work of consumers' leagues, child labor committees, etc., may be studied to advantage.

Cooperative societies in America and abroad.—Pupils should know something of what is being done to meet the cost of living by consumers' societies. For information address Cooperative League of America, 70 Fifth Avenue, New York.

Extravagance and thrift.—Temperance is not exclusively a matter of men's refraining from alcoholic stimulants. Women and children may be intemperate in their demands for sweets, for ornament, for recreation.

Beauty.—How distinguished from luxury? For moral value of beauty see page 30. A home made beautiful is simply a home arrayed in the setting deserved by the ideal for which it stands. Luxury is overelaboration for the sake of excessive comfort or for the sake of mere display of wealth. Beauty stimulates; luxury enervates.

Health problems may be treated in correlation with biology and and physical culture. The opportunities for the discussion of such matters as self-control lie upon the surface. The matter of teaching sex hygiene will depend upon local conditions. Where the subject is presented, it may perhaps be best not to overemphasize it by separate treatment, but to introduce it as a normal corollary to other instruction. See also page 34.

These are only a few instances of the opportunities afforded by the course in household arts to consider ethical problems of wide importance.

6. NATURAL SCIENCES.

Whatever may be the aim of science teaching in colleges and universities, in the high school it must always keep in the foreground the close tie between knowledge and human welfare. Instruction in the sciences should therefore be correlated with history to show how man's increasing knowledge of the physical order has affected his health, his industries, his homemaking, his intercourse with his fellow beings in war and in peace. Much should be made of the biographies of men who have contributed to the common heritage. This is important in order that pupils may appreciate the dependence of past and present upon the efforts of those who have gone before, catch the inspiration of lives dominated by lofty ideals, profit from the secret of their success, and remember the undying contributions of the heroes of peace.¹ While warriors have undoubtedly done much to benefit mankind, the school should correct false notions of the su-

¹ The behavior of Darwin and Wallace with respect to credit for the honor of being first in the field of evolutionary research illustrates how devotion to a great idea can lift men above petty jealousies.

premacry of military or even political glory by emphasizing the labors of science in the elevation of man from the level of the brute.

The science teacher can clarify the pupils' understanding of the meaning of law, inasmuch as the natural sciences deal with a realm of eternal principles which the caprices and feelings of mankind neither create nor alter.

Great care should be exercised, however, against treating human life as if it were wholly subject to the principles found valid in the nonhuman world. Biology affords a case in point. Much mischief results from regarding man too exclusively as the kinsman of the lower orders. In his world, for example, "The struggle for existence" and "the survival of the fittest" should possess a meaning that they can not have in the realm of plant and animal life, i. e., *fitness* to survive is something quite other than *moral right* to survive. Or, to take another illustration, better than "adjustment to environment" as an aim for human life is the exercise of man's capacity to protest against his environment, if need be, and to reshape it upon ideal lines. It is quite possible to interpret man in terms of his likeness to his inferiors; but this is only half the story. The other half, infinitely the better half, is the tale of how man surpasses plant and animal.

Recognition of these differences should not be left to accident. Man, like the animal, acts upon instinct; but, unlike the lower creatures, he can be taught to take certain attitudes toward his natural proclivities. Although he too, for instance, has his physical wants, like hunger, he can be taught the etiquette of the table and other codes of decency. Like the animal, he feels the call to preserve his own life; but it is no less a truth that when a ship is sinking, right-minded men make way in the life-boats for women and children. This distinction should be lifted into a place of primary importance in the teaching scheme. In view of the tendency of our day to stress the "naturalness" of man's impulses, the resultant moral damage should be forestalled by using every opportunity to emphasize man's power to control his instincts by his reason and his will.

In the daily methods of science study, attention should be directed to the importance of open-minded investigation, the need of reserving one's judgments until one possesses the necessary facts, and the duty of reporting observations accurately.

7. MATHEMATICS.

What has been said of natural sciences as a means of strengthening the conception of law applies with similar force to mathematics.¹ So likewise of the contribution of mathematics to human welfare,

¹ See p. 18, on the need of bringing ideals into consciousness.

and especially of the biographic elements in mathematical history. Pupils are often led to take a new interest in the subject when they realize that their textbook represents the cumulative contributions of lofty natures from India, Arabia, Egypt, Greece, and other lands. The teacher who cares for his subject will want his pupils to know something about Thales, Plato, Euclid, Archimedes, and the founder of the Pythagorean fellowship. He will try to have them understand why in ancient and modern times mathematical studies have appealed so profoundly to intellects now counted among the world's greatest.

8. ART.

The art studies prepare at the least for the worthy use of leisure. The significance of such use of leisure should be shown. Art studies also provide occasion to satisfy distinct cravings of the adolescent nature which, unless they find a healthy expression in esthetic creation and enjoyment, are likely instead to find debasing outlet. If there is any age above others which requires to be fed upon beauty, it is youth, with its disturbing new wealth of emotions. No recreation can be more wholesome at this period than the making of beautiful objects.

The relations between beauty and right living are close. Note how frequently terms of the moral vocabulary are taken from the field of esthetics e. g., "fair," "ugly," "fine," "course," "beautiful." The thing of beauty testifies to the fact that there are values in life which can not be measured in terms of material standards. Moreover every beautiful object suggests perfect relationships. Inspired by this conception the work of art represents painstaking selection and arrangement of precisely those sounds or colors or words which contribute to the perfect whole. Without tedious moralizing, teachers of the art studies have abundant opportunity to put forward these analogies between beauty and noble living.

Group activities in music and in dramatization offer opportunities for teamwork by which pupils can effectively learn to cooperate for worthy ends.

9. VOCATIONAL GUIDANCE AND VOCATIONAL EDUCATION.

In all communities, and perhaps especially in agricultural communities, vocational guidance should do much to combat false notions of the greater merit in the so-called gentlemanly callings. Too many young people are still influenced by the belief that there is something superior in bookkeeping or clerkship, because these vocations permit clean hands and white linen. The school is the place to lift into special prominence the contributions made to human welfare by

those occupations which some of our surviving aristocratic standards still brand as inferior.

Vocational training affords the pupils compelling motives for entering upon their daily studies in the right spirit and for exercising such qualities as accuracy, promptness, a sense of responsibility, self-control. Teamwork in the shop, for instance, should contribute much to their ability to get on with their fellows. As stated in an earlier section, the ideals back of these experiences should be brought into the clearest consciousness, e. g., not only should pupils be offered the chance to practice self-control and personal responsibility; they should be given all possible help to comprehend what these qualities signify for life, both within the vocation and outside.

Youth is especially apt to blunder through eagerness to do things quickly. Hence the importance of careful training for one's life work should be stressed. All members of the teaching staff should cooperate to lead the pupils to realize the value of continuing at school as long as possible, pointing out the demand for the educated person of to-day as contrasted with the "self-made" man of former times.

As the pupils advance in the high school the ethical implications of the vocation should be broadened and deepened. As in other subjects, how far these ideas can be grasped by the younger pupils will depend upon teachers and pupils. The point of view to be stressed is twofold: First, that employers as well as employed are in the last analysis servants of society,¹ and second, but equally important, that work when rightly conducted is a way of improving the personality of all concerned, that making a living should help not hinder the making of lives. The main ethical consideration about any calling is the effect for better or for worse which it exercises: (1) Upon the personality of the man who enters it, e. g., does it broaden his mind or cramp it?² (2) Upon his fellow workers, e. g., what should "setting the pace for one's competitors" mean? (3) Upon the people who do the purchasing, e. g., compare educating the public taste with debauching it; and (4) upon the other callings with which his own is interrelated, e. g., the stimulus given to modern scientific labors by industrial progress, or the interchange between business and art in such fields as furniture making and advertising.

¹ The war has awakened our country to the realization that farming and mining are distinctly national services. One way in which to make permanent the moral gains of to-day is to teach the young people that it is eminently patriotic to fit oneself for the best performance of one's life work.

² Compare the deadening effect of ditch digging or of routine "efficiency" in a specialized process in the factory with the opportunity offered to the employer or superintendent to use his mind vigorously. Pupils are keenly interested in the point that brains are developed by overcoming obstacles.

The ideal rewards of work should be given full honor in shaping the choice of a vocation. These consist of the opportunity to benefit mankind by the nature and quality of the commodities or the services offered and, equally important, the opportunity to develop intelligence and other attributes of personality through useful service. In a survey of the vocations, consideration should be given to the special temptations in each calling and to the endeavors that have been or should be made to improve the code of its ethics. The teacher should be especially on the alert for every instance in which a vocational group is trying to raise its standards; for example, the recent efforts of the Associated Advertising Clubs to banish advertisements of fraudulent medicines. Through biographies of leading figures in the various callings, pupils should study the effect that the work exerted upon the personality of the man. Public and school libraries may offer considerable assistance by collating material in magazines, books, and obituary accounts of leaders in the several vocations. Much stress should be laid upon the qualities, particularly the moral qualities, essential to true success, and ways by which these may be cultivated.

In short, the high school is untrue to its obligations if its treatment of the vocation accentuates what a worker is to get from his calling in material advancement or fame, and minimizes what society is entitled to expect of him, and what he makes of himself by meeting this obligation. The opportunities which any of us enjoys to do his life-work would never be ours if we were not the beneficiaries of a rich social heritage. It should be counted a privilege therefore to employ that heritage in only the worthiest ways. Impractical as this point of view may perhaps seem to some, it is well to remember that if it is not brought home in the early years when the temptations to ignore it are less insistent than they will be later, the likelihood of its acceptance in the years that follow will be so much less.

This whole subject opens up magnificent vistas. Treated sincerely, it touches vital problems of civic, economic, and general social reform. How far these can be handled in the time available, this report does not undertake to say. It desires to stress the fact that every possible occasion should be utilized to make the interest in the vocation contribute to a more enlightened citizenship.

In a course of lectures delivered in the Sheffield School at Yale University,¹ the head of a large engineering concern told the young men that after the labor troubles in Lawrence, Mass., of five or six years ago, a number of manufacturers in another part of the country cooperated to send a man to Lawrence in order to report to them

¹ Gantt: "Industrial Leadership," Yale University Press.

what lessons they might learn. The man came back with the rather disconcerting item in his report, that while the men in the offices at Lawrence knew how to buy and make and sell, they knew less about their own labor problems than the labor leaders who had conducted the strike. The latter knew, for example, how the increase in the cost of living affected the quantity of milk and eggs that the worker was able to buy for his children. They knew its effect on the mind which the weaver brought to his loom every morning. These men, uncultured in other respects, had learned this fact of history, that in spite of all the bad things alleged about the labor union, it had to its credit the record of preventing the creation of a permanently servile class. The men at the bottom knew at least this one item about the civilization—the factory civilization—in which we happen to be living. The men in the offices did not know it. They were cultured gentlemen; but their culture did not tell them these things about the essentially industrial society in which they were captains.

In this connection it should be noted how little our schools do to educate industrial foremen and superintendents who appreciate the human side of their work and labor leaders of a high type. Are we preparing young people to be industrial leaders of the fair-minded, forward-looking sort required by our changing social order?

So important are these needs that some educators would prescribe a certain amount of industrial work for all pupils. Nothing so helps one to evaluate the work put into a day's job by a mechanic as first-hand experience in similar work. To be sure, the performance of such tasks under the relatively pleasant conditions of school years is a different thing from work in a factory under the lash of necessity. Nevertheless, the importance and the difficulty of the problem should spur us to make every beginning that we possibly can.

10. PHYSICAL EDUCATION.

While some gifted persons may possess strong wills in spite of weak bodies, for most people physical and moral vigor are connected intimately. Samuel Johnson's remark that the sick man is a scoundrel is borne out by innumerable instances where irritability, gross indolence, exaggerated fears and other indications of weak will may be traced to bad health. Other things being equal, boys and girls will bring to their tasks minds more alert, spirits more cheerful, and wills more energetic if their bodies are sound. Particularly in adolescence, many are apt to entertain morbid fears which better health can do much to banish. The same may be said of other nervous disorders that need most of all a proper physical regimen.

The means at our disposal are hygienic surroundings, instruction in hygiene, the inspiration afforded by ideals of self-control, gymnastics (including calisthenics and folk dancing), and athletics.

The moral values in athletics are abundant. Even a single reason like the contribution to clean recreation would justify the importance attached to this activity. Warning must be sounded against excessive eagerness to score a reputation for victories. The ethical aim is to cultivate the spirit of teamwork, and especially of honorable rivalry, with all that this implies of fair play, courtesy, and generosity both in victory and in defeat.

In gymnastics much can be done to instill habits of instant, voluntary control and discipline in obedience to orders. Without the corrective supplied by free cooperation in sports, gymnastics on a large scale might perhaps simply inculcate habits of automatic obedience which are hardly consistent with the ideals of democracy. The value of the combination lies in the fact that both types of teamwork are needed, each in its special place. There are occasions—e. g., on an alarm of fire—in which it is essential that whole groups respond implicitly and instantly to sharp commands from those in authority. There are other occasions—e. g., a civic reform—where the freer type of teamwork is required. In both cases what is needed is not only the practice but that conscious, intelligent grasping of the ideal to which reference has been made in these pages many times.

For the timid natures both gymnastics and athletics afford excellent means of developing self-confidence. Boys and girls are often helped in this regard not simply because of improved health, but because of the self-trust inspired by the consciousness of having overcome difficulties once feared.

The matter of sex hygiene had better be treated as one item in a program of self-control. Care must be exercised against giving it too large a place in the students' thoughts.¹ Ideally the persons to do the teaching are the fathers and mothers; and the school through its parents' associations should do all it can to help them meet this responsibility. In view, however, of the fact that many parents are quite incompetent in this regard, the school can scarcely fulfill its obligations to the parents of the future if it leaves them without the benefit of skilled guidance.² It is well to remember that the appeal to fear as a guarantee of clean living is at best an unreliable motive and not infrequently an actual mischief. Far more effective are those

¹ See p. 28.

² For a helpful discussion of this problem see "The Social Emergency: Studies in Sex-Hygiene and Morals," edited by William T. Foster (Houghton Mifflin Co.). See also Bigelow's "Sex Education" (Macmillan).

positive ideals and practices of chivalry, self-respect, and self-control which it is the business not of one department alone but of all working together to create and reinforce.

VI. THE TEACHING STAFF.

The work of the school depends for its best outcome upon the spirit, the ideals, the points of view, that the teachers bring to their daily tasks. It is not enough that they be men and women of a high degree of personal excellence. The teachers of to-day and to-morrow must also be animated by the social point of view. It is recommended, therefore, that to broaden and deepen their outlook teachers supplement their work in the classrooms by experience in community work, civic and social betterment as represented by settlements, civic leagues, and other agencies for social progress. In small communities the teacher can not only contribute directly to the civic life of his community by what and how he teaches; he can also become a more effective teacher by making the school the social center for his community.

An ideal for his calling is suggested by Dr. Felix Adler in the statement that the ethical value of any life work is the opportunity which it affords to get into right relations with one's fellow beings—his inferiors, or those less developed than himself, his equals, and his superiors.

Right relationship toward young persons requires an unfailing reverence for the worth yet undeveloped in them, but capable of infinitely varied and noble expression. The teacher is tempted to take a wrong attitude toward his pupils by the fact that he is obliged to pass judgment upon them for obvious ability or failure to reach a given standard. It is true that he must, indeed, hold them to the performance of certain definite achievements; but he should remember that this is only secondary to his main obligation. His chief concern should be with that which can never be fully embodied in outward accomplishment, that inner potential excellence which even the best external achievement can but faintly suggest. It is not his main task to have certain ground covered in English or science or mathematics, or to see that the school life is managed smoothly. These are only instruments; his business is to see that they are used as such to further the growth of his pupils' souls.

In no calling is there greater need for right relationships among the equals, that is, among the fellow teachers. The teaching staff constitutes a community in which multitudes of problems in right adjustment arise. As in other communities, the members are apt at

times to meet those problems unbecomingly, to shirk their burdens, or to accept in not the best of grace the necessary give and take. The school is fortunate in which ideals of willing, generous cooperation are put in practice by the teachers themselves.¹

There is perhaps no better evidence of the respect in which a teacher holds his calling than in his attitude toward the novice in his profession. Many a young recruit loses his early enthusiasm as a result of the light, indifferent, possibly cynical way in which veteran associates have come to regard their vocation. The better sort of teacher will make a special point of seeking out the newcomer and helping him to a high conception of the value of their common calling.

The principal enjoys a rare opportunity to bring about right relations in the teaching community. He must have in mind a more democratic model for his staff than the pattern set by an army or factory. He should regard himself not as a chief drillmaster issuing orders to a corps of subordinate drillmasters, but as the leader of a group of fellow teachers, each of whom should be permitted to share to the full extent of his inclination and power in the responsibility for the whole school community. Teachers are less likely to be indifferent toward the management of the school when it is their votes that decide school policies.

Lastly, the teacher needs to get into quickening contact with the superiors in his calling, the masters living and departed, who gave their best to elevate the world's educational ideals. It is to be regretted that the teaching of the history of education is often so lifeless that few teachers care to go back in later years for freshened communion with the great host of leaders from Socrates and Plato and Aristotle on through our own generation. Some such contact is a constant need. Life is kindled only by other life. The teachers who mean most to their pupils will be those who look upon themselves as heirs to a noble spiritual tradition pledged like their predecessors to enrich it still further.

We have touched upon the leading resources available for furthering the paramount aim of American education. On a topic as broad as this, much more will suggest itself to every teacher who regards

¹ A teacher in a city high school set his pupils an example which is certain to outweigh the value of any of the facts he was able to teach them in his special subject. He was highly popular with the boys, and on the departure of the principal he was placed in temporary charge. The lads all expected, as he did himself, that he would be appointed permanently. Another man, however, was chosen, and the boys were inclined to manifest their resentment by "passive resistance" of one kind and another. But they were dissuaded by the memorable example of their teacher. Graduates still speak feelingly of the lesson in loyalty he taught them by the hearty support he gave the new principal at every turn.

character not as a mere by-product, but as the object of central importance. Every possible resource should be cultivated. The democratic ideal is high in the demands which it exacts for its special type of worthy living. The leading mission of our school is to make the utmost of all that will promote such living, and in that process to assist in purifying and elevating the ideal itself.

REPORTS OF THE COMMISSION ON THE REORGANIZATION OF SECONDARY EDUCATION.

The following reports of the commission have been issued as bulletins of the United States Bureau of Education and may be procured from the Superintendent of Documents, Government Printing Office, Washington, D. C., at the prices stated. Remittance should be made in coin or money order. Other reports of the commission are in preparation.

- 1913, No. 41. The Reorganization of Secondary Education. Contains preliminary statements by the chairmen of committees. 10 cents.
- 1915, No. 23. The Teaching of Community Civics. 10 cents.
- 1916, No. 28. The Social Studies in Secondary Education. 10 cents.
- 1917, No. 2. Reorganization of English in Secondary Schools. 20 cents.
- 1917, No. 49. Music in Secondary Schools. 5 cents.
- 1917, No. 50. Physical Education in Secondary Schools. 5 cents.
- 1917, No. 51. Moral Values in Secondary Education.